

MAN



The

Last

Creation



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WE shall trace briefly the history of mankind and we shall see how man is the last organic development in the history of beings. We shall go to the primitive stages of organic development and we shall see how life has striven hard to meet resistance with resistance.

When the plant first grew in the sea, the plant strove hard to lift its head against the pressure of water. Soon the plant cells, as they grew their different organs, along with their organs fought these water pressures. Species after species died out but the species that succeeded in fighting this pressure from above and gravity from beneath, a twofold fight, only those species of plants survived.

Time went on and through farther struggle, meeting farther difficulties and thereby growing more organs, more differentiations, more coordinations, the plant cells continued to strive until they became huge plants, and so on. The plant learned mobility from the water current, and partly in its very nature this tendency was there. It developed greater and greater mobility, and mobile plants gradually and gradually - not accidentally but purposely, came out to live on the land.

Ages had gone by perhaps to produce this slight little development in the organic kingdom of plants, but nevertheless bio-consciously, with the consciousness particular to the plant kingdom, on and on the plant cell went until it raised its head and left the water kingdom to live on the land kingdom. Similarly, inorganic matter, gradually, by the laws of physics - attraction and repulsion, grew into the organic kingdom, and from the primitive life of infusoria, etc., gradually the animal kingdom also came out of the sea on to the land and walked.

All the way through these primitive lives fought resistance, twofold resistance, and so that the resistance would be less and life would be more pleasant and easy, life came on the earth - on the land from the sea. It could not possibly go on beneath the sea because the struggle was too great. So life grew special organs by the process of differentiation and coordination to carry on life on the land. Primitive life began to crawl like jellyfish in water upon the earth, without feet. Through countless ages of effort it found out, by further differentiation and by further development and coordination of the different parts of the body, that it could grow feet; and these organs known as feet, thousands of them, helped the animal toward farther mobility, more efficient mobility - movement.

So when the animals grew feet, they began to go all over the earth in search of food. The struggle for the food supply became much easier. Life began to go to higher places. It began to climb trees. It began to climb mountains in search of food, and by this continual effort - struggle after struggle, meeting difficulty - it began to grow farther organs and more complicated organs. And as the animal grew more complicated organs, it found out that it is not number that is so necessary an element in efficiency, but rather efficient organs to take the place of number. So the animals at last grew four feet, four legs rather than a thousand legs. The thousand-leggers became at last four-legged animals. They could run faster. They could run away from the enemy and they could go after the food supply much quicker, more efficiently. And so life went on.

Then through the process of trial and error, which is dominant and dormant in all nature, life began to experiment in terms not so much of number, but quantity - hugeness: inflated matter. So life began to grow huge. The invertebrate became vertebrate, and the vertebrate began to become huge, monstrous, gigantic; and as the animal became gigantic, the rudimentary brain, which helped all along the way, became smaller in size, contained less number of brain cells, while the body became huge. Tremendous thyroid glands, tremendous adrenal glands, tremendous stomach, tremendous intestines, etc., grew to give life activity, but the brain became very small. So life found out that at the cost of the brain, the body can't go on: the body cannot meet resistance so well, it cannot fight the enemy so well. So it discarded its hugeness. The species that developed hugeness died out.

Life found out that it is not the number nor the size that helps life, but its coordination of the specialized parts of the body - farther specialization and farther development of that part of the body which might help the rest of the body. So life began to grow brain. Gradually and gradually, further specialization took place in the brain area rather than in the body area.

All the way through - please mark this particular point about life - all the way through, the size of the body went on as well as that of the brain by cell division - asexual process of fissure. Now this is the particular way the cell divides. A cell has a nucleus, a center: the mother, and protoplasm all around it, a somewhat quasi-liquid part with membranes. When the nucleus, the center, cannot do all the work it found out, it has to specialize, and then it can meet obstacles and difficulties, and adjust itself to inevitable nature to bring about efficiency of life. The center began to give up its own identity and give birth to nuclei: nucleus and nucleus and nucleus, who became the children of the center of the nucleus; and as the nuclei developed, the nucleus died out. Every one of these nuclei became a nucleus again, a mother again. And that's the way the cell division went on.

By the process of cell division life found out that it has to further specialize into bone cells, muscle cells: two types of muscle cells; tissue cells; organic cells; gland cells and nerve cells; and even two types of nerve cells. This continual specialization within specialization went on. There are mil-

lions and millions of species actually who by trial and error process tried to adjust life to inevitable nature but did not succeed. They were eliminated. Only those members of the species and those species succeeded, who not only specialized, differentiated, but also coordinated for one purpose: to bring about the development of the central nervous system - the brain.

At that juncture, if one were to stop and watch life - the position of life, one would see that as though from the stage of infusoria, the entire procession of life from the water to the land, and from the land to the tree, and from the tree back to the land again, the entire process has been more or less to develop the central nervous system and the brain, until the quadruped began to hang on the trees; and by hanging on the trees by the four legs, continually looking up, fighting gravity: holding the body up against gravity, traveling on - not fighting resistance so much but traveling along, flowing along so to say with the forces of nature - it began to swing on the trees and develop its forelegs into forearms. The arms were created. Life came from the lower part of the body. The effort that was given from the hind part of the body came to the upper part of the body. Mark this biological significance. From the hind part of all animals where the energy comes from, even in man from the intercostal muscles, the energy now began to center in the upper part of the body. You have the monkeys and gorillas who expressed their energy in the upper part of the body, to go on rather than push from the hind part. The push of the hind part became less and the tendency became to fly.

In the middle of this process of evolution, life had grown glands which gave wings to fly. But life found out in flying that the food supply is not so easy to get. And therefore it came down on earth again. Wings were not sufficient to carry on life. By the trial and error process, it found out that the only escape from the laws of gravity and resistance, from this tremendous pull of the earth, is development of the central nervous system and brain. So brain became the necessity and not an accidental growth of life. Then came specialization of brains.

The primitive man, both in the number of brain cells as well as in the function of brain capacity, did not have twenty billion brain cells which the modern man has. He had something like six billion, eight billion, and soon. Even then, life multiplied by the asexual process. In other words, primitive sex was necessary for the growth of life. But, for the last hundred million or perhaps fifty million years or so, life found out that it is not necessary to multiply in number. So when the first civilized man, not in terms of the modern concept of civilization, but when the most highly developed man was created, he was born with these twenty billion brain cells or thereabout, and not one cell began to increase in number by the asexual process of fissure. No cell division was necessary any more. All the way through from the primitive life up to man, the cell division of the body was necessary. The muscle cells, the bone cells, the tissue cells, the nerve cells, had to increase in number by fissure, by self-division. In man the process stopped.

In other words, physically and physiologically, man became the last evolution in terms of bio-chemistry. In other words, man can't grow any more. If the biologists begin to understand the meaning of this, they will be surprised

to see what Nature has done. There is no arithmetic created by man or to be conceived by man, which can count the numbers of species in the world, even existent today. And all the way through, including the plant kingdom and the mineral kingdom, growth means multiplication by numbers, growth in terms of numbers. But the only thing and only life existent on earth which does not depend upon number any more is human life. The number is finished, except for the tissue cells and skin cells which have to grow, because in case of a wound or injury, they have to repair, which necessity is very meagre. But apart from that, man as a whole, including his brain, does not need growth in terms of number. Number has ceased.

This is a tremendous thing. The tremendous significance of it has escaped the notice of the biologists of the world. The meaning of it is that man was not born to make the food supply or the sexual selection of life any easier on earth. He was born to give a meaning to life and understand the meaning of life - understand something which number and chemistry cannot understand.

Now we shall see in farther detail the function of this brain, why it was created, why is it there, and how man abuses it. So far as some of the most marvellous qualities of the body are concerned, some of the tricks of the glands and of the instincts of the body are concerned, the birds and the reptiles are far more adaptable than man. When man runs away from his enemy, he has to hide in a cave or he has to invent a weapon to fight his enemy. The birds, the reptiles, and members of other species in the lowest form of life could change their colour to adapt themselves and adjust themselves to the colour of the cave, the tree, or the plant where they hid. So we have colour variation in the lower life. A bird or a reptile to dodge the enemy, to run away from the enemy and avoid a fight, will change its colour so that, if it is hiding in the midst of bushes, it will gradually, bio-chemically change its colour gradually and gradually, so it will look exactly like the plant and the enemy cannot find it. The study of this colour variation alone would show that man from the standpoint of body is worse off than the lower lives. Therefore, man's brain was not created to compete with these instinctive things, glandular things, bio-chemical things that the lower lives knew, and man had forgot forever. Man was born for some other purpose then.

Furthermore, it is not true that man was born to build rectangulars - gigantic buildings of modern civilization, because at their best they are far more defective than the beehives and anthills. The bees make better hives than man can ever make a house. And the ants can make better anthills than man could ever succeed in doing. Ney, if we go to the caves of different countries, such as endless caves and so on, we'll find out that in the dripping of waters, nature herself can create more beautiful structures than man can ever imagine. Man's Taj Mahal is a joke compared to some of the workings of nature, the things that nature creates, In symmetry and aesthetics, man could not ever attempt such a thing. So, as we study the process of life, from the mineral kingdom up to the present organic kingdom, we find out that even the mineral kingdom, not to speak of the lower lives, is far more efficient and can be far more efficient than man's hands and brain could ever be. Man's hands err as much as he tries to carry out the efficient, most exquisitely

beautiful detail of the mineral kingdom, of the organic kingdom, of the invertebrate kingdom, and even of the lower lives. A bird will build a nest, a spider will spread a web so perfect that No Venetian artist could imitate it, and no Indian artist could weave a rug like that: in infinite detail by the process of instinct.

So man was not created to create more webs. His home building, however wonderful it might be, his colours that he wants to dazzle the eyes with, are not so perfect as nature creates. Look at even the little pigeons in the street and you will see that the male pigeon in order to attract the female has adapted itself into various chameleon colours that man with all his rouge and lipstick and all artificial ways could never imitate, even one iota of it. But nature does it in the lower lives. So it was not to beautify himself either that man was created. In other words, man in so far as he tries to imitate the building process of life and beasts, the different things that he calls aesthetic in life, is an absolute, total, dismal failure. He can't even imitate nature, come near it. Nature is magnificent, beautiful, gorgeous. So why is it that man's brain was created? Man must see.

Man's brain was created to take a departure from the animal kingdom, from the ordinary process of growth and reproduction. He does not depend on number any more, but on quality. Therefore, man at last, gradually and gradually, developed certain glands in his head to see things that all the eyes of the organic and inorganic kingdom can never see, to hear things that no ears of the animal kingdom or even the plant kingdom with their rudimentary brain can ever hear, to feel touches that life cannot ever touch or understand; and to be conscious of, that is, to understand the meaning of life as no other form of life can understand it.

Man as such, as we catch him at this moment in the history of mankind, therefore, has forgotten the meaning of life. He is busy doing things in such a childish way, in a way which is so ridiculous from the standpoint of the ants and the bees and the birds and nature herself, that they would certainly laugh at man and say: how poor, how wretched man is with this most efficient bio-compound apparatus that he has. With the most delicate sensitivity that even the sensitive plant hasn't got, that is latent in his brain, he is busy doing things haphazardly and very poorly that he could do so perfectly and so well. He has forgotten that it is not necessary to do them.

In other words, it is imperative that some men or some group of men in the world bring mankind back to his old home and place him back on his own throne for which he was created. Bear with me, understand the meaning of life, and you will see that however great a man is, whatever invention he gives to mankind, whatever discovery he makes, unless it is done only to further the meaning of life, to further the sensibilities of man (which ordinarily the man has not cultivated as yet), unless it is meant only to open up the eyes and the ears and the touch, the taste and the smell perception, and the higher brain of man, is futile. Because all that he is doing and can do with all his electrical

inventions and inventions of radio-activity cannot compete with the workings and achievements of lower lives.

Show me a man, an artist, show me an inventor in the world who can play in the realm of colour to create a rainbow in the sky, or one bird in nature. See the world. Come to South America, come to India and we will show you birds whose colour variations and colour harmony will dazzle the eyes of the greatest of artists with the wildest of imaginations. And that has been done by cells of the body of the bird and the glands which are the functionings of chemistry. Man therefore has lost even that little thing of cellular development of the bird kingdom. And today he is proud to paint a picture which he sells for fifty, sixty, a hundred thousand dollars - putting it in his art gallery and showing it to the whole world. What a great accomplishment he thinks! The stupidity of it all.

Man's brain was not created for that. He wants to show harmony in his music. Take him to a waterfall, and he will see the harmony of music in a waterfall. Let him compete with it. Nature is doing it. Let him go and see the sunrise and look at the moonbeams. He will see what nature does. And nature gave him all these gifts, the entire universe, all elements of the entire universe within and inside of these twenty billion brain cells of man. Dormant there. Sleeping there - all that nature created. That's the pet child of nature, the last creation. And therefore he must inherit all that was in the world or can be in the world in his brain, because brain was created to inherit these things dormant in him. All these colours of the world, all the music of the world, everything is dormant in him. What he does is to poorly imitate it just to prove his gigantic, mountainous failure, his defeat in the process of life. And he cries and prays again: "Give me life, give me understanding, thank you for giving me daily bread."

Here he is born, a prince of God, the son of God, the son of the Universe whose heredity is not only the earth, the material earth, all that is beautiful, all that is complex, all that is difficult to him, but all the powers of nature, all in his hand inherited from his childhood days! At the end of the story he is still crying for more power, not making use of one iota of the things that have been given to him.

Man when he wakes up will understand his function is not to go trailing the shadows of the past. The past has accomplished things by itself. He has not to build homes so perfectly as the bees, he cannot weave like the spiders, he can not imitate a colour of the bird kingdom or the leaves of autumn, the brilliant colours of the sunrise, or the pastels of the moonbeams. He cannot imitate the music of the waterfalls or the roars of thunder and lightnings. He should retire within himself and try to see why he was born, what is his particular function, in what things alone he is great. He is the master of it all. If he will. If he can.

So therefore the definition of man shall be the cerebrum, his brain upper brain wherein lies his Will. What will he do? He shall penetrate death. He shall

tear the veil that lies between so-called life and so-called death. His eyes shall see things not only within certain distances but beyond distances. To him there will be no distance. To him there will be perceptions of the stars, moons, and other planets. Not objectively through instruments which are meagre, but by sense perceptions of a new man which is dormant within his brain. He shall not smell any more like animals. He shall develop smell which can discriminate all acids and alkalines of the universe millions of miles away. He shall learn to touch things millions of miles away from him.

He shall know the joys and sorrows of every individual existence in the world. He shall know how to communicate with minerals, with mountains and mounds, with seas and rivers and lakes. He shall learn how to communicate with plants and trees, woods and forests. He shall know how to communicate with the lower lives. He shall know how to intercommunicate among mankind, and then he shall learn how to cross the borderlines of so-called life and to into orb after orb and know how life is there also, because this is the heritage of man. It is all in him. Not through sciences, because sciences at their best will not be able even to imitate nature. Nature knows far more than science will ever know. So therefore come back to nature. Take the heredity from your mother and go on improving on it from that point on.

It is imperative therefore for a man, a woman, or a group of men or women in the whole world to open the eyes of mankind to his new duty, to his new existence, to the meaning of his birth: why he was born. He was born to reveal unto himself these tremendous potential powers that are always dormant in his brain. All he has to do is wake up. That calls for a new school of thought which will train this brain to wake up and cross the borderlines. He has so far discovered by tremendous effort, and is dancing in joy, radio-activity. He can hear voices by apparatus from here to China and is dancing in joy. He has taken pictures of the moon and he is clapping his hands in joy and dancing because he has accomplished something miraculous. He forgets, from time to time nature has sent men: men who have walked on waters, men who have raised the dead, men who have given life to the minerals. He has called them superstition. He has called them miracles, and sitting in a laboratory watching the details of the thing while the thing runs away from him, watching the shadows - the pictures of the thing, when the thing laughs at him and runs away from him, he tries to find out some of these leftovers of nature.

There came Buddha, there came Christ, who showed the meaning of life. He called them miracles. And so, whenever a man comes forward to show the meaning of life, taking from the bosom of nature, taking the nectar and the vital of nature, giving it into the hands of man and explaining the meaning of life, he calls it superstition or religion and emotion. He does not see it. He attempts to tear these findings into pieces and patch them together by a process of synthesis to understand the meaning of the thing that was life, that was the heritage; and so he reveals on the ashes of the thing that has been cremated and burned out. Out of these ashes, he expects to find a new fire, a new flame when the flame has escaped. When life has escaped, he takes the

left-over. So his process is pitiable. It is pathetic that his process is this tremendous strife to meet resistance with resistance again, a thing that life had already found out can not be done and should not be done.

So we have to teach him a new lesson. We have to teach him in his own way, in his material way that the more you meet resistance with resistance, the more shall you come nearer to your death than life. We shall have to ask him, pleadingly perhaps, beseechingly perhaps, to come back to the trend of life, in the flux of life, and live real life over again.

His eyes must close so that he does not see the glamour of these shadows of life any more, but his eyes must see from within and within a picture of the true universe, where alone he will understand the meaning of the process of life. In other words, he will come from within to without rather than from without to within - not emotionally, for emotions belong to lower forms of life, but consciously, super-consciously, man-consciously and not bio-consciously. There is a consciousness in man alone. Only man can experience it. Not this biological process of awareness he calls consciousness, but a pure consciousness that cannot be adulterated by the pictures of things, but which registers the experience and the life flame of things. He will taste things and not peruse things; not analyze things and see the shadows of things.

In other words, to speak in the language of children in school, when he eats his apples, he will experience his apples rather than try to find out what the apple is like. When he bathes in water, he will be the water and understand the soul of water, rather than try to find out how the water is making sprays around him, or how he is fighting water. In other words, he will come back to life itself to find out the meaning of life. It will be a hard process perhaps - nevertheless a worthwhile process to bring him back face to face with his nature, face to face with creation and his creator, so that he will live again for which he was born.

Offhand it would sound very emotional and religious, but I am speaking the truest of sciences. Science will bathe itself in life again and will understand the meaning of it. We will not have time or energy to go into infinite detail and prove hypotheses here, but in our classrooms in our school we are doing just that. We are going to prove to man that, first of all, he must understand that he is going on a wrong way. He has to change his ways and we shall explain the meaning of life. So we shall start with the life process: we shall take him and teach him the meaning of his body.

The body is divided chiefly into three parts, his eating, his breathing, (which is also eating), and his sex and vanity: his reproductive tendencies and vanity. Now we shall show him they belong to his muscles, his glands, his organs up to the autonomous center, the lower brain. We shall tear the pages of the Furitanic concepts of ethics and morality and burn them into ashes and throw the ashes into the Atlantic and the Pacific, so that he cannot recover them any more, and write new ethics for him; and that is, that which is, is of necessity and not of accident. If a man is hungry, no man shall tell him he

is not hungry or tell him whether it is godly or sin. If a man is hungry, he will know simply, as nature knows, that he is hungry and he must have food. And no food can be sin so long as it satisfies hunger. Or he should cut off his stomach and the rest of his body, and throw it into the Atlantic. A new ethics free from the hands and the influences of the medicine men of the world and of the sociologists of the world. Absolutely free. Free as the air, it must be written in terms of his need. His eyes have been created to see things that attract the eyes. And no man shall write an ethics and no man shall obey an ethics that forbids his eyes to see the dazzling colour harmony or the symmetries of nature in the form of material matter or human beings. In other words, no boy or girl shall be told to close their eyes to the beauty of the opposite sex just because the Puritanic forefathers' ignorant wants through economic struggle had so developed an ethics. And so forth and so on. In other words, every part of the body should be allowed to live normally, and normally means flowing along with the forces of nature and not a perverted nature that he himself creates. He shall guide the needs of his body, of his glands, of his biotic cells in terms of hungers and that which will satiate his hunger perfectly, without creating a new perversion in his system.

We have to stop the entire process of mankind and stop him once for all, and say: Beggar, you were not created to pay attention to your glands and your organs. You are no longer pigs. And you are not sexual perverts. And you are not biological perversity of nature. You are holy. You are pure. Your body was not created by accident. It is a natural growth and that which is nature is divine. In other words, this concept (I say jokingly, but heaven knows it has a tremendous significance) that God created man and man began to sin so much that God regretted his creation and so he drowned them all and saved but one family and out of that family he began to create creation all over again -- now this type of concept of man that God can make mistakes is a hypnosis of man.

So with a voice of thunder, although whisperingly, shall I say: There are no accidents in the universe. Whatever exists, exists of necessity, a divine necessity, and it must be fulfilled. Or he who will stand against the fulfillment will be driven out of existence, because such is the law of nature. God is laws and laws cannot be violated. Insofar as man has violated laws, he has sinned against himself, and that is a sin against God. He has sinned against himself because he was created at the last stage of human and organic evolution from where he will go into a subtler and keener and nobler existence of no more these stages of matter, but into a stage which he alone and not matter can conceive.

He was solid. That wasn't sufficient. He became liquid. Liquid wasn't sufficient. He was gas. Gas wasn't sufficient. It became electricity. Electricity wasn't sufficient. He became rays - wavelengths. That isn't sufficient. He must be hormones, secretions in terms of no more acids and alkalines, no more electrons and protons, but an ephemeral sweet and bitter existence which no man's ordinary perception can ever conceive. That is the meaning of his life

and he has the material in his upper brain in the cerebrum. He has also a gland whose secretion alone can wake up the Will - if he only knew it.

Instead he is busy in a perverted ghost kingdom with ghosts, where he finds ghost cities and ghost countries, ghost buildings and ghost colour and ghost music.... and he writes about it. His hands have become so tired pushing pens that he will be tired of writing any more. His lips have become so tired telling lies in terms of labels: nouns, adverbs and adjectives, that he shall speak no more. His eyes are so tired from seeing the faithless flickerings of light that he shall close his eyes forever and see the real source of light. His ears have become so tired of hearing discords of sounds and noises in the universe that he shall close the doors of his ears, and beyond the threshold of all hearings he shall enter and he will hear a melody that only can be heard in the music beyond spheres. This new man is here not to be born but to be reawakened.

Therefore it necessitates that we recruit the teachers among men - men and women who shall read no books of man, who shall take nothing from man, but come back to the river of life and bathe there, the river of perceptions. He will be a natural man. While his heart is crying to say something beautiful, to-day he whimpers and lies about it and tries to steal a glance of the beauty. With open eyes he can look at beauty, admire it, ingest it, become it until he will know that he too is beautiful. Because beauty is a part of him. He is hungry for sunshine and he creates an electric stove to get his little warmth. Nay, he shall go and bathe in sunshine and know that sunshine is a part of him, for there are a million suns within him. He is crying for a glance, a glimpse of more light, but he shall know that he is the moon himself, for he too can reflect all the rays of the sun.

We will take him and bring him back to life - not to schools and colleges, not to any dogmas and creeds, not to any old trend of thinking, not to the other fellow's method of thinking and mode of living, but to his own. We shall place him back on his own throne in the lap of his own mother - Nature. We will make him see his own God in his own way. Not with the perverted ideas that society has given him, that history has given and that the tradition of the world has given; not the ideas that his fathers, mothers, brothers, sisters, relatives, friends, all of whom are also perverted, have given, but the ideas that spring forth from the very fount of his life, the fount of God.

He will see himself. All his impulsions rather than his impulses. All his beings, trend of his beings rather than his intellectualizations. His intellect shall be bathed again in pure water of being so that he will think no more in terms of others' thoughts. He shall read no newspaper, no books. He shall come back to life. He shall not tell me in terms of the other fellow's sense of smell what a rose smells like and looks like. But he will take a rose and be the rose, and give me the rose and say: here is the rose. He shall not go to the process of any education that gives the medicines of the breath: so much oxygen for man and man will have ventilation, and so forth.

He shall breathe life himself and tell me how sweet is the air, how light is the air, and what there is in the air. He will perceive the air and tell me that, and he will know it. He will tell me there are thousand things in ordinary air. There are smells of whole worlds in that air and he will perceive it. He will smell it and tell me that there are chemicals in the air, dust in the air, mercury in the air, nitrogen in the air, oxygen in the air. And also this air is touching many thousands and thousands of people, animals, trees, houses, matter. All in the air. His nose and his olfactory ^{region} of the brain will reverse that through perception and tell me what is in this air. There is also cold and heat in the air. He knew this as an animal. Today he has lost this sense. Once more he will perceive. And he will read no book, listen to no educational process that does not give him that life.

The same thing with touch. Man does know instinctively but will never know intellectually that he is in touch with other people and other things. You are in this room. You are touching the entire room, one another, apart from the fact that you are touching the entire universe. Man shall know not to actually go and feel with his hands to touch a thing but he shall touch through radioactive rays. His sensitivities will be so keen that he will be able to touch people without actually clasping hands. Even the animals don't do that. A tiger would know where his prey is by the smell from a mile off.

It is not true, please, it is not true that man has lost faculties so small, so little as were given to a tiger. It is not true. Tear down the laboratories of the sciences of the world and bring the scientist into this new concept. Let him take a bath in these new waters and he will know that man has not lost one iota of these things that the lower lives knew. Man can touch ten miles away, twenty miles away. He can hear things ten thousand miles away. Because he is the last creation of all creations. He is a super-conscious process within himself. He alone can do it.

It is not necessary for man to listen to the sounds and noises of the world. He can hear things even such as a clash between two planets, the fall of a star. Only we have to bring him back to the silence of his being that he is. . . . the deathless silence of his own soul where once more he will be rested, so rested that he can hear that much. We have to catch him from this insane process known as civilization. He is going too far astray, so far astray that he forgets that he is. He is feverish, he is diseased, he is abnormal, perverted because he has gone so far away from the path of nature.

All we have to do is show him once more a true picture of himself. It is not true that you are lost. It is not true that you are gone. It is true that you have taken a vacation in your playing. You have gone away from the trend of evolution. The play is over. Come back to your real play of life and you will find out you are alive.

It is not true, my children, you must be told: it is not true that life knows poverty, life knows despair, life knows disease, life knows age, life knows death. It is not true that these vital things, things that are alive, are transient.

Things as they are, the souls of things, the heart of things, the pulse of things, are very real. Come back and be them and you shall find out you too are alive and you are real.

In other words, in your mad play, man in his mad play in the profession of life, as all other species do, goes away from the trend of life for awhile only to decay. Then other generations come and go back to the trend of evolution and it goes on. You will find that in the plant kingdom and in the vertebrate as well as the invertebrate kingdom. Some members of the species, a generi family within the biological series will go astray, absolutely astray from the type, so far astray that it will forget from what fount or from what spring it sprang. These members will die out and decay; and the rest of the members of the family stay on, on the road, and they will go on. We have one particular instance of this in botany. Monopodial and sympodial development. There are trees, species of trees which can be planted only by transplanting the seed from one seed to another. There can be no cross-fertilization with them. These trees of monopodial development will die out, completely die out. And there are trees that you can take a branch from one tree and have a cross-fertilization with some other. That is the sympodial development. In other words, it is only through cross-fertilization that the plant kingdom can go on. It is either through cross-fertilization where the pollen is carried by the bees from flower to flower that the evolution of the tree can go on, or by man's artificial method of transplanting, that evolution can go on. But these monopodial trees grow huge, monstrous in size, and die out.

In the course of the study of botany we know that species after species of these monopodial plants die out, however huge they are. As in the mankindom, the inbreeding of man among the royal families and the brahmin families of the world - blue blood of the world, this inbreeding is of monopodial development. Continual inbreeding actually kills the members of the species, degrades them gradually and gradually, for lack of cross-fertilization.

So also in the brain kingdom, for lack of cross-fertilization of ideas, the brain becomes so stereotyped and petrified with the traditional ideas of the world that no new growth, no new evolution is possible with the brain. That's happening in nature all the while.

Therefore one has to bring back the trend of life into the process of evolution, which is cross-fertilizing all the while, growing all the while. The moment the mind is stereotyped, pigeon-holed, traditional, and is following the ethics of the world which at the most says: don't, don't, without telling what to do, it is decaying. The moment it begins to take the dogmas and creeds of the forefathers, however glamorous they may be; the moment science becomes petrified into concepts, into finding facts and synthesizing, rather than going into the very vitals of being; the moment science is taking a picture of itself and presenting it in terms of science and explaining - insofar as man falls back into the shadows of life, by that degree he is dead. And it is from his depths that we shall bring him back to life again to his own home to see the trend of evolution, and show him that his function is himself. He himself must be.

Now to be practical therefore, we shall suggest to such a school as ours and continually keep on suggesting as a police force to our students - in fact, we will continuously be the police force and keep within the focus of the attention of our consciousness continually and continuously that we shall divide the brain and the body. We shall let the body with all its glands and all its nervous system give the food which is their native demand. We shall, firstly, find out the nativity of the body: of the muscles, of the tissues, of the nerves, of the glands, including the lower brain. And we shall tear away all the ethics of the world that deny the normal, natural food of the body.

We shall out-postulate any particular theory given to us by any institution of man. Family, marriage, government, shall be remade. Such families, such marriages, such religious and such governments as are perverted, that bring about perversion of man's body and his lower mind, must be so remade that they will give man's mind a vacation and let his body live, perfectly healthy. In other words, body demands from its God health - perfect health. Eyes must be perfect, smelling must be perfect, hearing must be perfect, touch must be perfect, the aesthetic sensations must be perfect, the digestive process must be perfect, the alimentary canals must function perfectly; the reproduction must find its natural course, so that men won't be beasts any more.

Man won't think of the body any more. He shall travel in his own realm, in the realm of his aesthetic beauty, trying to penetrate the so-called unknown. He shall know things millions of miles away. He shall see things millions of miles away, perceive them, touch them, smell them, feel them. He shall penetrate distance, space and time, be the master of his own mind. He shall be placed back on the throne of man.

Once more, at the risk of repetition, must I say, that necessitates a school with practical experience, with a practical recruit of students - men and women all over the world telling mankind, teaching mankind this particular process which shall be the redemption of man. Lastly, I am going to suggest a most important thing with your cooperation.

Man's brain, we find, along with the meaning of life, was developed, did develop, was created, created itself only to flee gravity and resistance, to flee weight, pressure and things, and their derivatives. Release, and release alone, freedom and freedom alone, from the gross, freedom complete - freedom from these different phases of matter alone, was the reason the highest brain was created. In other words, when life fought solid with solid, it found that it was not sufficient to cope with the difficulties of life. When life began to fight solid with liquid, it could no more cope with life. When life began to fight with the gaseous stage of things the solid, it could no more meet the difficulties of life. At last, at this stage of life's growth, when man has invented radio-activity and its utilities, even then life finds there is poverty, decay, disease and death; and therefore there is no reply to the need of life. Life cannot meet the difficulties even with the radioactive rays because life has to fight gravity and resistance, gravity and resistance. The pull of the earth is taking him day by day, inch by inch to his grave; and every day and every hour of his life, by fighting resistance, he is meeting fatigue point; exhaustion. With all his energy he finds out, soberly, with all the philosophical concepts and dogmas he has inherited,

with all the hypnotic ways of man's saying-so, still it shows him from day to day as he goes through his life process by fighting resistance and the pull of the earth, that he is exhausted. All his energy therefore is translated into dissipation.

No wonder that the physicists and the bio-physicists say that all energy, after all, is radiation and dissipation! They are looking at life as an oxidation - a process of oxidation, and all oxidation has radiation, and radiation dissipation of energy. But they have not found out that there is energy which man finds in freedom, in the release of these gross stages: solid, liquid, gas, electricity and electronics. In order to escape from it, he must know there is a stage of matter where energy does not dissipate, but energy emanates energy. In other words, man has to learn through his own brain therefore, a new physics which will throw light upon a new bio-physics - a bio-physics of being.

Here there is no death, no disease, no fever, no poverty, no age. Here there is nothing but beauty of life. Here there is nothing but living. Time goes on with life, with the radiance of life; with the breath of life. Such a life one can only visit within oneself.

Therefore, once more I repeat: Take no man's word for life. Read no books, no newspapers, read no dogmas, no creeds, no traditions. The temples and churches and mosques of the world can only show the shadows of the flame, but the flame itself is within the human bosom. Come back to the flame and you shall know what is the flame. Come back and be the light rather than cry for light. Then you shall know light.

Be your God, be your Christ and you shall know your God and Christ rather than worship at the altar of a picture, of an idea, of a book, of a history. In other words, if you want to know what is life, all I have to say is: Be life. If you want to know what is love, I have to say, be love. and then you shall know. But if you are going along only looking for the shadows of the yesterdays, however alluring the memory of yesterdays may be, if you are continually traveling in the lives and the realms of yesterdays - in the land of shadows, bleak shadows of memory, you are in the process of death. You are lost.

Come back to life and we shall show you life. Come back to the process of this fount of energy and we shall show you energy. Come back and be my beauty and I shall show you beauty. Come back, be my soul, be my God, and I shall show you my God.

THE PUNDIT ACHARYA

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THE VISION

America shall be a mother power to guide the fate of the new man to be.

It is our belief that men and women will throw away all outside crutches and evolve from within, first in America. Meaning thereby that they shall eat, live, breathe healthily and freely, without much aid from others. Science, education, religions shall all conform to this ideal of self-evolution.

Here no hierarchy that will try to superimpose the views of only a few members of any bureaucracy shall prevail. The individual shall be the center of radiation. The individual growth in the society shall at last show a better, free-er society dependent upon nothing and none but its own bio-chemistry and brain tendencies.

We see these signs everywhere. Without academic knowledge, every man and woman of America, without much ceremony or help from outside, is slowly evolving a philosophy of life and happiness and freedom, which is the nativity of America as different from that of the rest of the world.

Believing in America, we have instituted this research along empirical lines. Here postures, gestures, modes of oriental living, food restrictions, taboo on senses, the recluse life, all have to be reorganized on the basis of the present need of man.

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Here medical men have come and studied with us and have seen how easy our method is. How here people with all kinds of trouble have come and re-learning from themselves, from within their own body chemistry, the simplicities of life and ease in every sphere of life, have regained wellbeing of body and mind.

Here is a biological method which finds its results objectively through experiments with the average man and woman, who see that God is sleeping within. Here theories, writings, metaphysics, language are of no avail. But in our mildest and gentlest form of exercise, we find that old age, hopelessness, despair, unhappiness, all could be taken care of by oneself.

Day in and day out as we are in the midst of these people who are regenerating themselves by their own effort, we are beginning to see how gradually all the executives, all the working people, all the housewives of the country, and then the children in all the schools of the country will gradually relearn from themselves the methods of life which are ease - which is the mother of freedom.

This shall be the beginning of a new university which will experiment in the field of life and give these findings right and left on both sides of life to everybody.

You who believe in life, you who believe that God is present in all life, please come forward and join us.

Pundit Acharya

